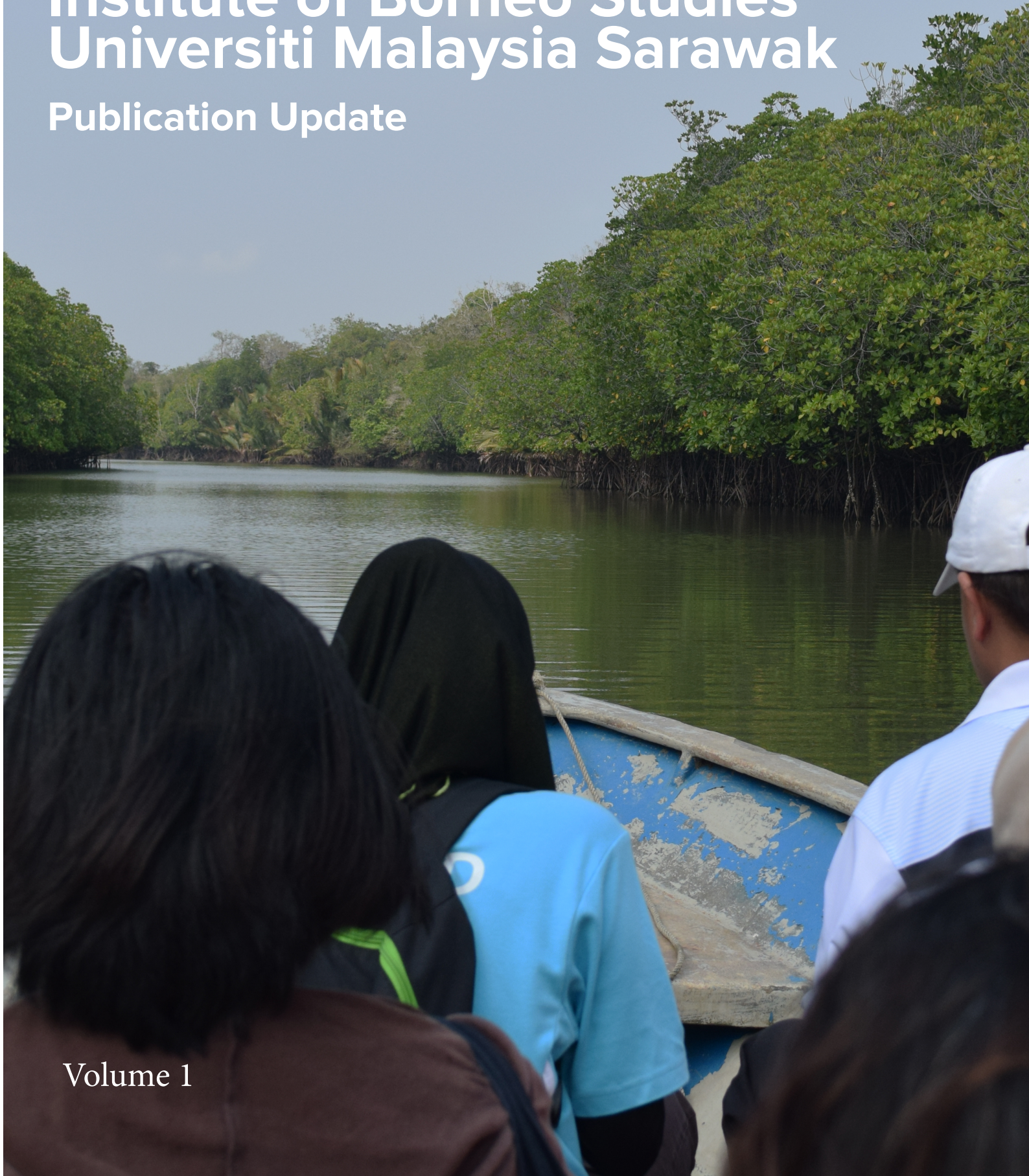


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Institute of Borneo Studies Universiti Malaysia Sarawak

Publication Update



Volume 1

Prakata | Preface

Pertama sekali Institut Pengajian Borneo ingin mengucapkan terima kasih kerana membaca Publication Update (PU) kami. Institut Pengajian Borneo (IPB) yang dahulunya dikenali sebagai Institut Pengajian Asia Timur (IPAT) telah ditubuhkan pada 1 Mac 1997 bertujuan menggalakkan pemahaman yang lebih mendalam dari segi budaya, politik dan sosio-ekonomi Borneo dalam konteks serantau dan juga global.

PU ini merupakan terbitan pertama yang bertujuan mengetengahkan penulisan- penulisan dan kajian-kajian yang pernah diterbitkan sama ada oleh penyelidik-penyelidik terdahulu dan juga kini. Terdapat tiga kursi penyelidikan di Institut Pengajian Borneo, iaitu Kursi Nusantara, Kursi Dayak dan juga Kursi Sino-Borneo.

Kursi Nusantara mengetengahkan penerbitan berkisar kepada masyarakat Melayu di Borneo termasuk sejarah susun lapis dan budaya masyarakat. Penerbitan-penerbitan oleh Kursi Dayak pula termasuklah cerita dongeng daripada beberapa suku kaum dayak (Bidayuh, Penan dan Iban), isu yang berkaitan dengan sempadan dan juga identiti suku kaum. Penerbitan-penerbitan oleh Kursi Sino-Borneo yang diketengahkan dalam PU ini pula menceritakan tentang latar belakang dan ciri-ciri kaum cina muslim, dan juga memperkenalkan seorang tokoh usahawan cina yang berjaya. Secara amnya, semua karya dan penyelidikan yang telah diterbitkan bertujuan meningkatkan kefahaman dan pengetahuan latar belakang etnik yang terdapat di kepulauan Borneo. Akhir kata, pada masa yang akan datang, kami berharap dapat meneruskan usaha mengetengahkan lebih banyak hasil karya, penyelidikan dan juga penerbitan-penerbitan lain yang berkisar tentang kepulauan Borneo serta komunitinya.



First of all the Institute of Borneo Studies would want to thank you for reading our Publication Update (PU). The Institute of Borneo Studies (IPB), formerly known as the Institute of East Asian Studies (IPAT) was established on March 1, 1997 to promote a deeper understanding of the cultural, political and socio-economic aspects of Borneo in a regional and global context.

This is the first publication update aimed at highlighting the writings and studies that have been published either by the previous and present researchers of the Institute. There are three research chairs at the Institute of Borneo Studies, the Nusantara Chair, the Sino-Borneo Chair and also the Dayak chair.

The Nusantara chair highlights the issues revolving around the Malay community in Borneo, including the history and cultural stratification of society. Publications by the Dayak chair also include tales of some Dayak tribes (Bidayuh, Penan and Iban), issues related to the border and tribal identity. Publications from the Sino-Borneo Chair highlighted in this PU. Next, from the Sino-Borneo chair we also focus on the background and characteristics of the Chinese Muslims, and also introduce a successful Chinese entrepreneur figure. Generally, all the work and research featured aims to improve the understanding and knowledge of ethnic backgrounds that are on the island of Borneo. In the future, we hope to continue to highlight more work, research and other publications around the islands of Borneo and its communities.

Associate Professor Dr Shahren Ahmad Zaidi Aduce
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Institute of Borneo Studies

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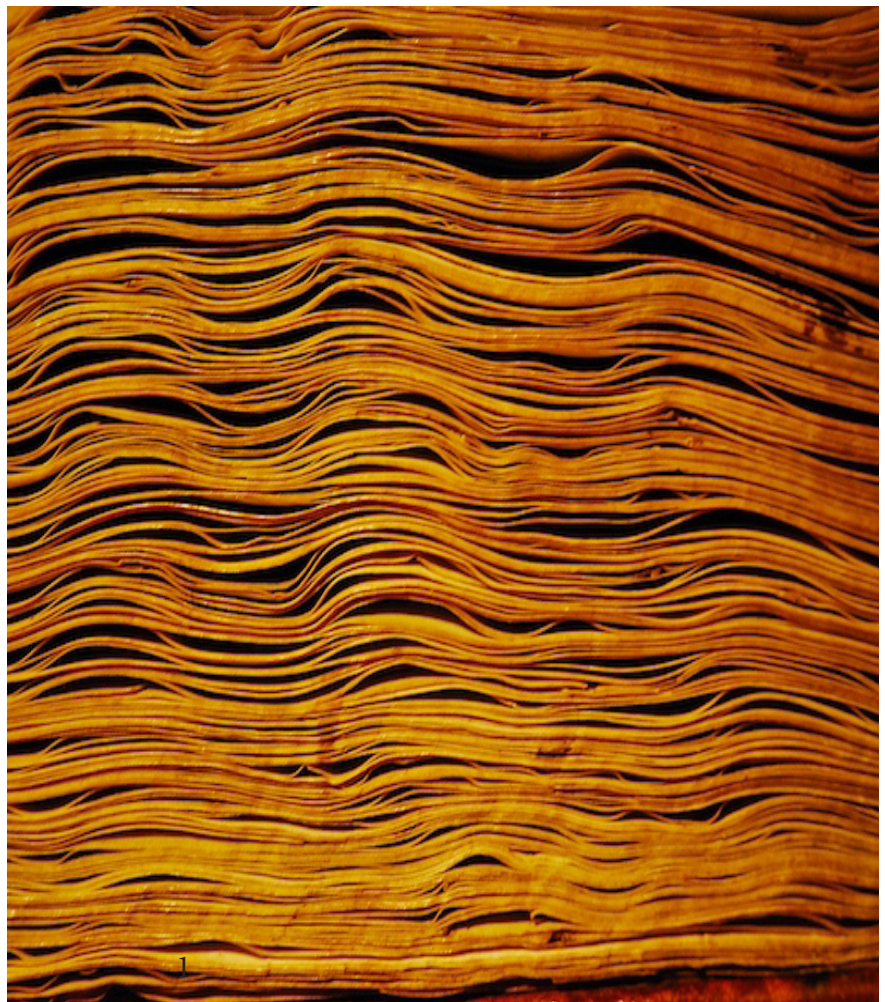
Syair Tarsilah Cetera Abang Gudam Dangan Temenggong Kadir Negeri Saribas: A Lost Manuscript and a Lost Kingdom in Northern Borneo

Sanib Said, Universiti Malaysia Sarawak

A rediscovery of a Malay-Jawi manuscript, *Syair Tarsilah Cetera Abang Gudam Dangan Temenggong Kadir Negeri Saribas* may add a new kingdom to the early history of the Malay Archipelago. Anthony Richards first discovered the manuscript in 1961 and Robert Reece rediscovered it in 2002. By mean of a reflective process, it dawned upon this writer that the syair is about the lost kingdom of Saribas that he has been searching for the past thirty years. It is mentioned in passing in several versions of *Silsilah Raja-Raja Berunai* and in a report by Valentyn in 1609. The manuscript narrates the founding of the negeri by Temenggong Kadir who ran from the sultanate of Brunei and his son-in-law to be, Abang Gudam who also ran away from the kingdom of Pagaruyung in Sumatra. This research will firstly describe the manuscript and secondly, will attempt a preliminary discussion on the founding of the kingdom in the context of time and space of the Malay Archipelago.

Reference ●

Sanib Said (2013). *Syair Tarsilah Cetera Abang Gudam Dangan Temenggong Kadir Negeri Saribas: A Lost Manuscript and a Lost Kingdom in Northern Borneo*. Dalam Sanib Said, Jayl Langub, Awang Azman Awang Pawi (Eds.). *Perspektif Masyarakat dan Budaya Sarawak*. Kota Samarahan: Institut Pengajian Asia Timur, Universiti Malaysia Sarawak.



Solidariti Sosial di Belawai : Suatu Keprihatinan Konseptual

Abdul Halim Ali, Universiti Malaysia Sarawak

Umumnya, konsep solidariti sosial seringkali juga dipanggil social cohesion menggambarkan kepaduan sosial atau kohesi sosial suatu masyarakat. Konsep tersebut berkaitan dengan identifikasi para warga dan dukungan yang diperolehi daripada para anggota kelompok yang mereka menjadi sebahagiannya. Konsep ini secara sejarahnya dihubungkan, malah dipopularkan oleh ahli sosiologi Perancis, Emile Durkheim (1858-1917) yang menunjukkan bahawa apabila suatu masyarakat itu berubah daripada tahap yang kurang kompleks (oleh beliau dikatakan solidariti di situ bersifat 'mekanikal') kepada tahap yang lebih kompleks, maka sifat kepaduan sosial pun turut berubah, lalu menjadi kepaduan bersifat organik. Kepaduan jenis mekanikal bermaksud sebarang perilaku yang dilaksanakan tanpa perilaku itu difikirkan lama-lama, seperti halnya dengan perjalanan mesin yang bergerak secara mekanikal. Artinya, perilaku para warga itu spontan, sementara organik pula bermaksud proses perilaku antara individu itu terjadi secara perlahan-lahan, seperti halnya dengan pertumbuhan infrastruktur di Tanjung Manis.

Konsep solidariti sosial juga telah mengalami perdebatan terus-terusan sehinggakan belum lagi tercapai kata sepakat tentang apakah yang mendorong para warga itu berkepaduan. Ada aliran pemikiran yang memerihalkan kepaduan itu suatu fenomena budaya yang dibangkitkan beransur-ansur lewat agama ataupun kultus individu, seperti halnya dengan figur mitos Tugau dalam memori kolektif orang Melanau. Penulis mendapati bahawa Kampung Belawai memenuhi keperluan sebuah komuniti kerana dua hal; pertama, kampung berkenaan hampir "terpencil" daripada kampung-kampung Jerijih Lama dan Rajang sehingga pada tahun 1990an apabila jalan raya dibina. Hal kedua, berkaitan dengan perkara pertama, hubungan sosial di kalangan warganya dikonsolidasikan lagi dengan pertalian kekeluargaan yang erat dan kecenderungan untuk berkahwin dengan warga kampung berkenaan.

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Universiti Malaysia
Sarawak.



Adat Istiadat dalam Masyarakat Melayu Sarawak

Wan Robiah Meor Osman, Hamidah Abdul Wahab, Rosnah Mustafa, Siti Marina Kamil

Masyarakat Melayu Sarawak mempunyai pelbagai adat istiadat, iaitu amalan turun-temurun yang diwarisi daripada generasi terdahulu yang telah menjadi norma dalam masyarakat. Adat istiadat ini juga berkaitan dengan hukum atau peraturan yang perlu dipatuhi dalam melancarkan sesuatu pekerjaan. Masyarakat Melayu terkenal dengan kepelbagaian adat istiadat seperti perkahwinan, berkhatan, khatam Al-Quran dan kematian. Adat merupakan disiplin atau peraturan yang dipersetujui secara mutual oleh kelompok manusia penganutnya (Aril Ahmad, 2001). Hal ini juga bersesuaian dengan pandangan Ismail Noor dan Muhammad Azaham (2000) yang mengatakan adat ialah peraturan yang sudah diamalkan turun-temurun sejak dahulukala lagi dalam sesuatu masyarakat sehingga menjadi hukum yang perlu dipatuhi. Oleh itu, seseorang itu dituduh “kurang adat” bermaksud dia kurang sopan atau kurang ajar. Manakala, jika dikatakan “tahu adat” bermakna dia adalah seorang yang bersopan santun. Adat istiadat merangkumi pelbagai peraturan yang dituruti secara turun temurun.

Kepentingan adat istiadat yang menjadi simbol identiti bangsa ini amat dijaga dan dipelihara agar dapat diperturunkan daripada satu generasi kepada satu generasi lain. Kepelbagaian adat dalam hidup bermasyarakat ini menjadi cerminan kepada ketinggian sahsiah bangsa dan akal budi masyarakat tersebut, di samping memancarkan nilai kehalusan perilaku dan kesopanan dalam berbudaya. Hal ini kerana, adat juga berkait dengan perilaku manusia, khususnya yang diperlukan dalam membentuk seorang manusia yang budiman dan beradat. Orang beradat ialah orang yang bertertib, berhemah tinggi dan dapat menyesuaikan diri dalam majlis-majlis keramaian tertentu (Norazit Selat, 2001). Oleh hal demikian, masyarakat Melayu menganggap adat sebagai sesuatu yang primer dan ‘mesti’ dipatuhi sehingga terungkap pepatah ‘biar mati anak jangan mati adat’. Terdapat beberapa adat yang dinyatakan oleh penulis seperti Adat Perkahwinan, Merisik, Bertekol, Bertunang, Sapat Batang, Acara Nopeng, Manji Ujud, Akad Nikah, Mandi Perantan, Adat Belulut, Adat Persandingan, Nasi Temuan, Adat Membuang Peraja, Adat Menyambut Menantu dan sebagainya. Adat-adat berkenaan adalah hasil temubual bersama informan dari beberapa buah kampung seperti Kampung Bangka Semong, Kuching, Kampung Sungai Maong dan Sadong Jaya.

Referensi

Wan Robiah Meor Osman, Hamidah Abdul Wahab, Rosnah Mustafa, Siti Marina Kamil. Adat Istiadat dalam Masyarakat Melayu Sarawak. Dalam Awang Azman Awang Pawi (Ed.), (2014), *Wajah Melayu Sarawak: Rampaian Ilmu Budaya*. Kota Samarahan: Institut Pengajian Asia Timur, Universiti Malaysia Sarawak.



Naskhah Nadir Borneo-Kalimantan di Netherlands

Awang Azman Awang Pawi, Universiti Malaysia Sarawak

Penelitian ini mengetengahkan manuskrip –manuskrip dalam dunia Borneo-Kalimantan yang terdapat di Netherlands. Antara institusi yang terdapat manuskrip dunia nusantara termasuklah di Leiden University Library, Koninklijk Instituut Voor Taal-, Land-En Volkenkunden (KITLV), Koninklijk Instituut Voor der Tropen (KIT), Rijksmuseum Voor Volkenkunde, Koninklijke Militaire Academia (KMA), Museum Nusantara, Vokendeng Museum Breda (VMB) Athnaneum-Bibliotheek Deventer (ABD), Nijmeegs Volkenkundig Museum (NVM), Univesiteitsbibliotheek Van Amsterdam (UBA), Algemeen Rijksarchief (ARA), Museon, Koninklijk Huisarchief, Univesiteitsbibliotheek Utrecht, dan Rijksmuseum Meermanno-Westreenianum (RMW).

Fokus kajian fasa pertama ialah koleksi yang terdapat di KITLV dan perpustakaan Universiti Leiden. Manuskrip berkenaan dunia Borneo-Kalimantan yang terdapat di sini meliputi teks ucapan, manuskrip yang disalin dan manuskrip asli, surat kepada pentadbir atau pemerintah Belanda, laporan penelitian, dan karya atau catatan sejarah tempatan. Terdapat beberapa manuskrip yang berpotensi untuk dikaji. Antaranya ialah surat kepada Snouck Hurgronje berkenaan keputusan kiblat masjid yang melihat beberapa wacana Islam semasa pemerintahan Belanda. Kajian Salsilah Keturunan Sultan-Sultan yang memerintah Kerajaan Sintang sejak Sultan Nata Mohamad Shamsudin hingga Abdul Bari Mohamad Jamaludin juga penting untuk dibuat kajian lanjutan untuk melihat warisan sejarah Sintang dan kesannya dalam konteks pada masa kini.

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dan Pustaka.



The Enduring Legacy of the Melanau Traditional Healer

Ann Appleton

Many rural communities in Malaysia in the process of development live at the interface between two worlds, a world dominated by indigenous values and the world of science and technology. This paper explores the traditional healing system as well as healing rituals and practices of the Melanau a-bayoh (shaman). Melanau community make up about 6% of the total population of Sarawak. They are traditionally fishermen and sago farmers, living in the north-west coastal region of Sarawak from the Rajang delta to Bintulu and Miri. For Melanau community, illness or suffering was not just a sign of disorder and imbalance in the individual; it was also an indication of disorder and imbalance in the world and a sign of a breakdown in the relationships between a person and his/her world. The acceleration of modernization process has affected old traditions although many facets of the traditional worldview have been accommodated without conflict alongside new beliefs and continue to shape everyday experience. Very few Melanau still follow the old animistic belief system. However, the importance and significance of social relationships continues to be a dominant theme in the way people think about illness.

This paper is based on author's long-term fieldwork in the Melanau villages in 2000-2001 by observing many healers at work. Even amongst those healers who might be broadly classified as practicing shamanic healing, considerable diversity exists - often reflecting social processes, but also related to the particular pathway by which a person became a healer. This topic is also explored in this paper, drawing on narratives collected from Melanau healers who described their initiation into a healing role. Finally, this paper considers continuity and the evolving role of the traditional healer in light of the social processes and cultural changes that have been taking place over time, both locally and in a global context.

Reference

Ann Appleton (2009). The Enduring Legacy of the Melanau Traditional Healer. Dalam Awang Azman Awang Pawi (Eds.), (2014), *Wajah Melayu Sarawak: Rampaian Ilmu Budaya*. Kota Samarahan: Institut Pengajian Asia Timur, Universiti Malaysia Sarawak.

Oral Literature Series

The purpose of the Oral Literature Series was to record and publish examples of Dayak oral literature, including epics, storytelling, sacred and historical narratives, in both vernacular and in English translation. The intent of the series was, in part, to preserve a record of forms of oral literature that were in danger of being lost under the impact of rapid change, while at the same time, documenting the emergence of new and changing forms of contemporary Dayak expressive culture.

Under this series three volumes of folk tales from the Bidayuh, Penan and Iban communities were published under the Oral Literature Series, initiated by Professor Clifford Sather, the first to hold the Chair of the Dayak Studies at the Institute of East Asian Studies (IEAS).

Each volume was introduced by its compiler(s)/ translator(s) with an account identifying the narrator or storyteller, the recording context, and the nature and cultural significance of the recorded text.

King Siliman and Other Bidayuh Folk Tales

This compilation contains ten Bidayuh dondan (folk stories), taken from the collection in the Bidayuh Research section, Majlis Adat Istiadat Sarawak. The common feature in all these stories is that each contains an explanation of social relationships, the “dos” and the “don’ts” of society, and other moral values.

King Siliman and Other Bidayuh Folk Tales (Raja Siliman Pas Tingah Tanun Bidayuh Da Bukun) compiled and translated by Robert Sulis Ridu, Ritikos Jitab and Jonas Noeb, 2001, 139+xvipp, 31 illustrations ISBN 9839257064, Dayak Studies, Oral Literature Series No.1, Institute of East Asian Studies, Universiti Malaysia Sarawak, Kota Samarahan, Sarawak, Malaysia. ●

Apai Alui Becomes a Shaman and Other Iban Comic Tales (Apai Alui Nyadi Manang Enggau Ensera Iban Bukai)

This compilation was narrated by Henry Gerijih anak Jabo, a well known Iban author. The ten stories that follow are examples of what the Iban call ensera Palui or ensera Apai Alui. These are humorous stories relating the adventures of the Iban comic hero, variously known as Palui, Saliali, Pak Sali or Apai Alui.

Apai Alui Becomes a Shaman and Other Iban Comic Tales (Apai Alui Nyadi Manang Enggau Ensera Iban Bukai) compiled and translated by Clifford Sather, 2001, 181+xiipp, 11 illustrations ISBN 9839257099, Dayak Studies Oral Literature Series No. 3, Institute of East Asian Studies, Universiti Malaysia Sarawak, Kota Samarahan, Sarawak, Malaysia. ●

Suket: Penan Folk Stories (Suket Penan)

The Penan have a rich store of folk stories which they call suket. They categorize suket into suket jian (“good stories”), suket saat (“bad stories”) and suket kelete (“playful stories”). They also categorize suket by whether they are about animals, human beings, or about human beings and animals sharing the same environment. This book contains ten Penan suket (folk stories), taken from the collection in the Orang Ulu research section, Majlis Adat Istiadat Sarawak. The stories were narrated by 8 storytellers from Baram and Belaga district, Sarawak.

Suket: Penan Folk Stories (Suket Penan) compiled and translated by Jayl Langub, 2001, 198+xiipp, 27 illustrations ISBN 9839257080, Dayak Studies Oral Literature Series No. 2, Institute of East Asian Studies, Universiti Malaysia Sarawak, Kota Samarahan, Sarawak, Malaysia. ●

From Hand Tools to Mobile Phones: The Lun Bawang and Lun Dayeh and Technology in Central Highland Borneo

Daniel Chew and Jayl Langub, Institute of East Asian Studies, Universiti Malaysia Sarawak

This paper sets out to explore how and why the Lun Bawang in Sarawak and Lun Dayeh in East Kalimantan, inhabiting a contiguous highland area in the heart of central northeast Borneo adapt to technology. Theories of modernization, notably by Rostow, depict a society moving through different levels of underdevelopment and development from the agrarian stage to the modern, technological and mass consumption age. Our case study of the Lun Bawang/Lun Dayeh may at first sight appear to fit into such an explanatory framework although we will set out to show that this lineal depiction of the progressive stages of development does not necessarily apply. This paper is a study of a community which handles the paradoxes of development, retaining its unique *lati ba* (irrigated wet rice planting) sustainable agriculture and rejecting attempts to modernize planting methods, and adopting modern technological gadgets such as motorized transport and mobile phones for ease of communication.

We propose to use a sociocultural explanatory framework to analyse the resilience of *lati ba* in resisting agricultural change as well as the readiness of the community to adopt technological change in transportation and mobile telephones. The selective rejection and adaptation of technology by the Lun Bawang and Lun Dayeh may have a rational economic and environmental (in the case of wet rice planting) basis besides social and cultural reasons.

Reference ●

Chew, D., & Langub, J.
(2014). *From Hand Tools to Mobile Phones: The Lun Dayeh and Technology in Central Highland Borneo*. Universiti Malaysia Sarawak, (UNIMAS).

Image courtesy of <http://en.wikipedia.org/wiki/Bario>



Footprints and Marks in the Forest: the Penan and the Kelabit of Borneo

Monica Janowski, University of Sussex & Jayl Langub, Universiti Malaysia Sarawak

We propose to look at two different ways of relating to and of living in the landscape, focusing on the Kelabit and the Penan living in the highlands of Sarawak on the island of Borneo. The joint authors of this paper have experience over a long period of research among these two peoples: Monica Janowski among the Kelabit and Jayl Langub among the Penan. The Penan are usually classed as hunter gatherers but they also 'manage' and harvest sago, and have adopted a degree of rice agriculture in recent decades; the Kelabit are keen and proficient cultivators of rice in both shifting and wet fields who also hunt and gather wild resources.

This paper is an attempt at juxtaposing the worldviews of these groups in relation to the ways in which they see themselves as leaving traces on the landscape which they inhabit. We will consider in particular the role of rice agriculture and ask whether this is a 'rubicon' which has led to the replacement of one way of perceiving the human relationship with the landscape with another. We will focus on the way in which the use of two terms for the impressions made by people on the landscape reflect different attitudes to the landscape: the Penan term *uban* and the Kelabit term *etuu*. *Uban* may be glossed as 'footprints', and are temporary, light impressions, but have a permanent impact in the domain of memory, passing from generation to generation, while *etuu* may be glossed as 'marks', and are impressions which are intended to be as permanent as possible. Although it might at first glance appear that *uban* should be associated with a 'huntergatherer' lifestyle and *etuu* with a 'farming' lifestyle, we will suggest that things are more complex than this. While the Penan, before they began to plant rice in recent years, made only 'footprints', the rice-growing Kelabit are, we suggest, in a complex relationship with the natural environment which involves the making of both 'footprints' and 'marks'. We want to further suggest that it is not farming per se (as some kind of 'package') which has introduced this complexity, but the cultivation of rice. Rice growing has led to the making of 'marks' on the landscape, which are associated with specific social and kin relations.

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Penan and the Pulong Tau National Park: Historical Links and Contemporary Life

Jayl Langub, Universiti Malaysia Sarawak

This comprises a shorter version of a report on the findings of a study, originally commissioned by the International Tropical Timber Organization (ITTO), that examines the present socioeconomic conditions of seven Penan communities living in the vicinity of the newly created National Park, Pulong Tau, in the far northern interior of Sarawak. Four of these communities are described as “settled” and three as “semi-settled.” The settled groups practice hill rice cultivation, supplemented by crops of cassava, while the semi-settled groups, although also planting cassava, and in some cases, small amount of rice, continue to subsist primarily by hunting and gathering. Rice cultivation began in the early 1960s and, interestingly, three of the four settled groups have grown sufficient rice in recent years to meet the entire annual food needs.

Having close contacts with the Kelabit, some even express an interest in adopting Kelabit method of irrigated wet rice cultivation. Yet in all seven communities, wild sago continues to be collected and is still favored over rice by those 50 years of age or older. Government proposals to regroup these seven Penan communities in a single large settlement were regarded as impractical and met with little, or no, support. On the other hand, the creation of the Pulong Tau (‘Our Forest’ in Kelabit and LunBawang) National Park was strongly favored. The local Penan have experienced at firsthand the destruction caused by logging, and they look upon the creation of the park as a way of preserving some remnants of a forested environment. As far as the Penan are concerned park planning accords well with their traditional ideals regarding the use of their tana’ pengurip, or community foraging areas. The Penan communities described, adopted an evangelical form of Christianity in the 1950s, as a result of contacts with nearby Kelabit, Kenyah and Kayan communities. Today, Christianity has not only functioned as a community institution, but also broadened the Penan world, strengthening their ties with surrounding non-Penan groups.

Reference ●

Jayl Langub, Published in
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128-165, 2008.

Border of Kinship and Ethnicity: Cross Border Relations Between the Kelalan Valley, Sarawak, and the Bawan Valley, East Kalimantan

Jayl Langub, Universiti Malaysia Sarawak

This is a joint research project between Indonesian and Malaysian scholars funded by the Southeast Asian Studies Regional Exchange Program (SEASREP) of the Toyota Foundation and by the Japan Foundation Asia Center. The research project is an ethnographic account of cross border relations between the Lun Bawang of the Kelalan Valley of Sarawak and the Lun Dayeh of the Krayan District of East Kalimantan. Although divided from one another by an international border, the Lun Bawang and the Lun Dayeh are, in cultural, social, religious and linguistic terms, as well as their own perceptions, a single people. On the other hand, as explained in the research, the presence of the border profoundly, and in increasingly important ways, affects their daily lives and interrelations with one another. Moreover, population movements and crossborder disparities of income and economic opportunity now strongly color these interrelations and have created in some instances conflicts and divergent interests. In addition, the border highland represents a distinctive and fragile environment, which, the research noted, borderland development increasingly imperils.

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The Iban of Merotai: Bejalai Narratives

Jayl Langub, Universiti Malaysia Sarawak

This essay is an interesting account of the origins and present day makeup of a large and thriving Iban settlement located at Merotai, near Tawau, on the east coast of Sabah. This, as far as we know, is the only fully contiguous and wholly Iban settlement area in Sabah except for temporary compounds and small urban enclaves of Iban, including one near the Kota Kinabalu airport. Otherwise, all of the remaining five to six thousand Iban living in Sabah live, dispersed among other ethnic groups. The author relates the origin and growth of the Merotai settlement to the long established Iban practice of bejalai.

The earliest Iban settlers at Merotai consisted of men who had reached the east coast of Sabah while traveling and working at various jobs while on bejalai. Rather than following the usual norm, however, each of these men, for a variety of reasons, married, or brought wives from home to join them, and settled down permanently in Sabah rather than returning to their homes in Sarawak, thus creating the beginnings of a transplanted Iban community. What is fascinating here is to see the same process at work in Merotai. Once daughters of the first generation of settlers came of age, their marriages to a new generation of Iban travelers were, as we see, an important driving force behind the expansion of the Merotai Iban community. It also gave rise to a distinctive pattern of internal relationships between families that the author describes in some detail.

Bejalai travels, in addition, typically provided a fund of experience from which men later in life drew as a source of storytelling material. Another interesting thing that the author does in his Note is to make use of this fund of orally transmitted experiences to reconstruct an account of the community's history through a series of bejalai narratives. It is also, as readers will see, a remarkable account of a community's resilience, its capacity to organize itself, draw upon the leadership abilities of its members, and adapt to a new setting. In the course of adapting, the Merotai Iban have pioneered what, for the Iban, is a comparatively new economic niche as oil palm smallholders, a form of economic pioneering that can also be seen among recent Iban settlers in Miri and Bintulu Districts in northern Sarawak. Finally, the author reports that early on, transplanted Iban from Sarawak built two longhouses on the upper reaches of the Merotai River. Today, for much of the year, these longhouses are occupied by, only a few elderly people, as virtually everyone now lives in single family dwelling, along the Tawau-Kelabakan highway. But, interestingly, both of these longhouses filled with families during Gawai celebrations, as many parents, although living in single-family houses themselves, still consider it important that their children experience longhouse living, at least briefly, seeing it as a meaningful part of their Iban heritage. Much the same phenomenon can now be observed among urban and town living Iban in Sarawak.

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The Chinese Muslims in Sarawak

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This study is about Chinese Muslims in Sarawak who are converts. The aim is to find out their demographic, social and economic characteristics, the reasons why they embrace Islam, the reaction from the converts' families and peers, the Chinese and Malay communities about their conversion, the change in their lifestyles, the challenges they face, the difficulties they encounter, the channels and mechanisms they use to seek for assistance when they encounter problems, the knowledge about Islam and their perception on the role of Chinese Muslims in nation building. This study applies Max Weber's sociology of religion to analyse the varieties of religious experience and the relationships between religious factors (ideas, practices, institutions, and forms of authority) and economic and political processes. It covers areas in Kuching, Sri Aman, Sibu, Sarikei, Bintulu, Miri, Limbang and Lawas, Self administered questionnaires on snowball sampling method was used to collect data.

This study found that slightly more than one out of two Chinese conversions to Islam in Sarawak was through marriage, and conversion through influence by Malay friends and neighbors was one out of ten. The converts who possessed higher education tended to choose marriage as a means for conversion more, whereas, the converts who had lower education were influenced more by Malay friends and Malay neighbors. Generally speaking, the majority of the converts had poor knowledge of Islam before conversion. The lesser educated converts were more aware and had better knowledge of Islam than their counterparts who were better educated. An overwhelming majority, 72% of the converts did not follow the Malay culture and traditions after conversion, 10% did and 16% partially did. This shows that the converts were somehow able to differentiate religion from race. Four-fifths of the converts feel easier and more comfortable to deal with the Malays than to deal with the Chinese after their conversion. 57 % of the families were frequently unhappy but accepted the convert's decision, 34 % gave full support to their members to convert, 5% opposed to conversion, and 2% severed family ties. It was found that the process of conversion in Sarawak was simple and easy, but the step taken and decision made by the convert was a serious matter. This was so because conversion involved not only the convert, but the family and community.

Based on the findings of this research, it is envisaged that the number of Chinese converts in Sarawak will increase in the future. This is partly due to the natural increase in births of children of the converts which will be multiplied, and an increase in conversion through marriage which could be on the rise, and probably an increase in conversion through conviction in Islam as well.

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Lam Chee-Kheung(2013). The Chinese Muslims in Sarawak. Dalam Sanib Said, Jayl Langub, Awang Azman Awang Pawi (Eds.). *Perspektif Masyarakat dan Budaya Sarawak*. Kota Samarahan: Institut Pengajian Asia Timur, Universiti Malaysia Sarawak.



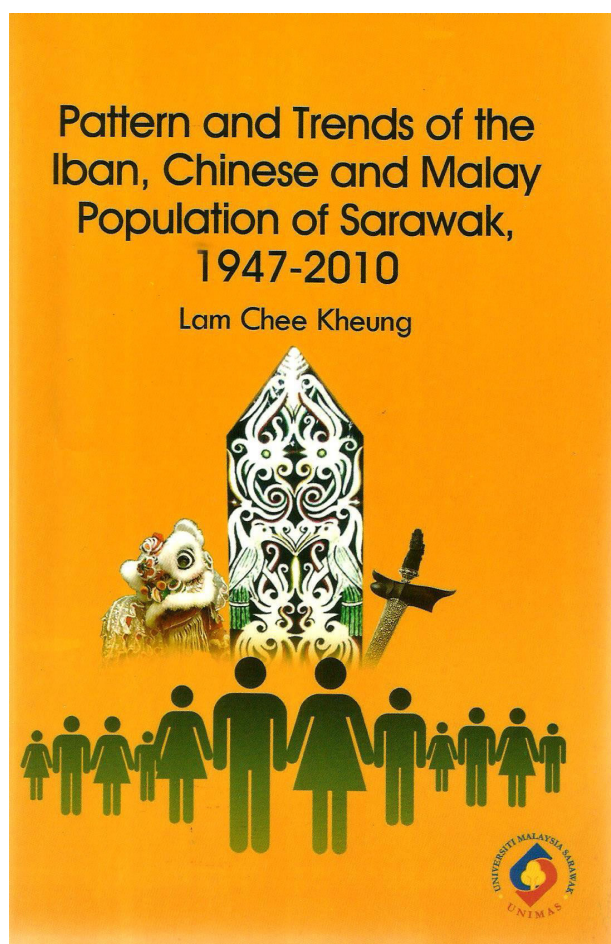
Pattern and Trends of the Iban, Chinese and Malay Population of Sarawak, 1947-2010

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This book presents the analysis and description of demographic behaviors, levels and changes of population among the Iban, Chinese and Malay over the last 60 years, from 1947 to 2010; and these pattern and trends of the Iban, Chinese and Malay population have provided information on the social, economic and cultural progress of these communities.

The ethnic composition of population of Sarawak will continue to change markedly in the coming years as a result of differentials of ethnic growth rates. The average annual growth rates were 1.7% for the Iban, 0.7% for the Chinese and 2.1% for the Malay in the recent years, these figures clearly show the differentials, and these differentials affect the pattern of future growth accordingly: that is the growth of Malay population will be much faster, the Iban not as fast, and the Chinese very slow; and the result of which is the Malay will overtake the Chinese to become the second largest group in Sarawak in around 2012, the total population of Malay will then be over 592,000 and the Chinese 585,000.

The growth rate of the Iban is persistently low and is not as fast as the Malay, thus causing the number dwindling away fast, and if the growth rate of the Malay and the Iban population remains constant, the Iban population could give way to the Malays to become second in the rank of Sarawak's population in less than 50 years from now; and both the Iban and Malay population will reach 1.8 million then.



Reference ●

Lam Chee, Kheung (2013)
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Pattern and Trends of the Bidayuh, Orang Ulu and Melanau Population of Sarawak, 1947-2010

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This book focuses on the study of the pattern and trends of population of the Bidayuh, Orang Ulu and Melanau, the three among the six ethnic groups in Sarawak for over the past sixty(60) years. The main aim of the study is to find out the different demographic behaviors, levels and changes in birth and death rates of these ethnic groups in respect of their distinctive cultural, social and economic conditions, and explains the relationships between those relevant variables.

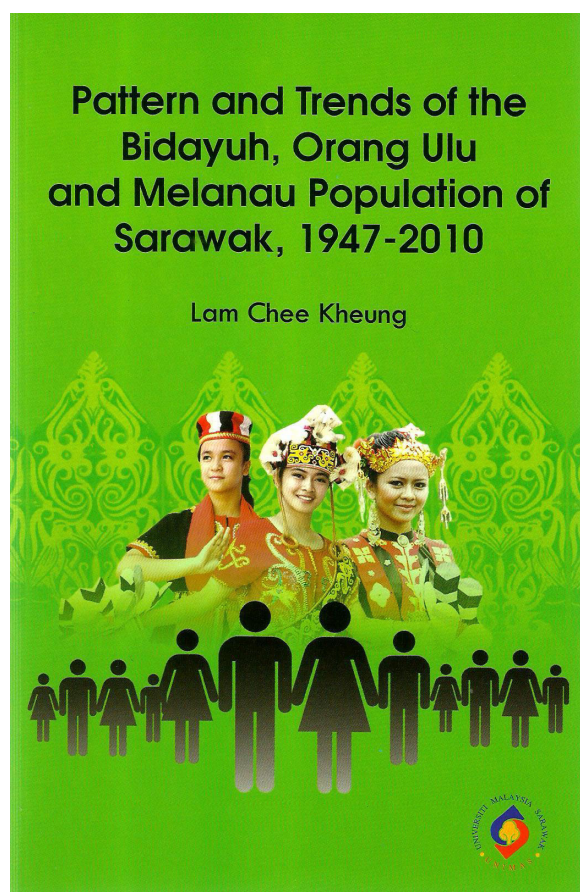
This book applies direct and indirect demographic techniques, using census data, births and deaths registration and vital statistics from the government sources to measure the demographic differentials, dynamics of growth and change of population among these three ethnic communities, from 1947 to 2010.

The study found that there were differential growth rates among the Bidayuh, Orang Ulu and Melanau. The sizes of their population in Sarawak have all increased for the last 60 years, but the pace of increase among them differs.

It is foreseen that the growth of Orang Ulu population will be much faster; the Bidayuh not as fast, and the Melanau very slow; and the result of this is that the proportion of Orang Ulu and Bidayuh to the Sarawak population, which is currently in favour of the Bidayuh, will be narrowing down gradually. The growth rate of the Melanau will then be very low and even lower than the Bidayuh, and much lower than the Orang Ulu. Its number will dwindle away fast. Melanau, whose number occupied the last place in the Sarawak's ethnic population since 1991, would probably be forever the smallest ethnic group in Sarawak.

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Wee Kheng Chiang of Sarawak: Entrepreneur Extraordinary

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This paper is a study of Wee Kheng Chiang, one of the outstanding Chinese entrepreneurs and philanthropists in Sarawak. A first generation local-born Chinese from a humble family, Kheng Chiang rose to preeminence in business and his community. Kheng Chiang's business in local produce, import and export trade and banking services all turned in good profits, making him a wealthy man, as the Chinese businessman par excellence in Sarawak. Known for his wealth and entrepreneurship, his success was attributed to his hard work, foresight and alertness to business opportunities both in Sarawak and Singapore. Luck had smiled on him and so had adversity befall him. His shining accomplishments in business allowed him to contribute unselfishly to the good cause of Chinese culture, education and social and welfare services to Sarawak society as a whole, thus earning him the title of "Father of Philanthropy".

In business and family life, Kheng Chiang enjoyed harmonious social relationships with people from all walks of life. Numerous social associations and educational, religions and cultural organizations benefited from his leadership role. His capacity for philanthropic causes brought comfort to countless numbers of the less privileged. In short, none could dispute his generous contributions to the general welfare of the community and the state. Unlike many successful entrepreneurs, he was able to chart a smooth transition in passing his various businesses to the next generation before he retired. The wisdom of this decision is well vindicated by the outstanding performance of businesses helmed by his children. The entrepreneurial and community spirit of Kheng Chiang has inspired many in their admiration and emulation. His life and success had etched a deep imprint on the history of Sarawak.

Reference

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Hakka in Engkilili, Sarawak: Community and Identity

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This research is to study the social history and identity of a Hakka community in Engkilili in the Malaysian state of Sarawak. It includes the social history of the Hakka in Engkilili, the social characteristics of the Hakka, and the social interactions of the community with its Iban neighbors. This research applies a multidisciplinary approach, using the tools of the historian to examine archival sources, complemented by the ethnographer in working closely with the community through interviews, questionnaires and observations.

This research found that the Hakka in Engkilili had a strong primordial sense of self identity, and retained their Chinese culture characteristics in speaking Hakka dialect and Mandarin, and followed Chinese religious practices. The Hakka adapted to the wider environment with their Iban neighbours, they speak Iban and intermarry with Iban spouses. This proves that the Hakka in Engkilili is an example of Chinese settlement and adaptation in Malaysia where the Hakka dialect is retained, and other languages, Mandarin and Iban are acquired.

The Hakka acculturation to the Iban is a two way process. There is Iban acceptance of the Hakka as their neighbors, a high incidence of intermarriage, and an interest in taking part in and observing Chinese cultural practices, such as the 10th day of the Chinese lunar new year observance for deity blessings. There are no ethnic rigid boundaries which separate the Hakka from the Iban. Judging from the social and cultural experiences of a Chinese Hakka dialect group in Engkilili, Sarawak, the researcher concluded that Chinese accultural adaptations had taken place among the Chinese Hakka dialect group in Engkilili, and by the same token, their majority Iban neighbors had also adapted to them.

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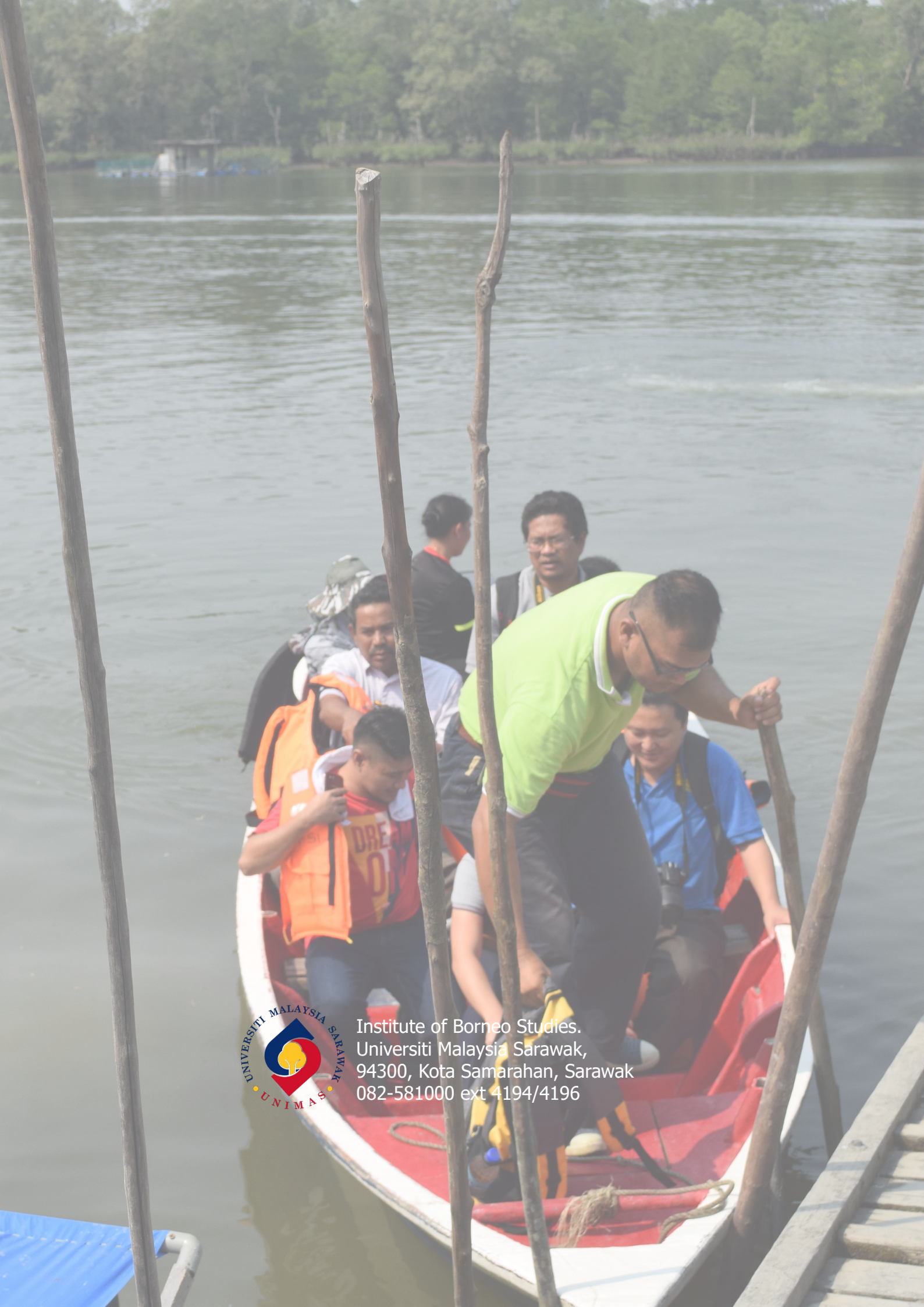


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